

widows could find no second husbands, because they would have to serve their first husbands in the next world. The youngest son inherited the household and was bound to provide for his father's widows. He could take to wife any of them except his own mother, and he did so because he was willing that they should go to his father in the next world.¹ In the laws of Ham-murabi the widow was secured a share in her husband's property and was protected against the selfishness of her sons. If she gave up to her sons what she had received from her husband, she could keep what her father gave her and could marry again. In later Chaldea annuities were provided for widows by payments to temples,² In the Mahabharata the morning salutation to a woman is, " May you not undergo the lot of a widow."³

407. Burning of widows. It appears certain that the primitive Aryans practiced the burning of widows, perhaps by the choice of the widows, and that the custom declined in the Vedic period of India. The burning of widows and the levirate could not exist together.⁴ As Manu ⁵ gives rules for the behavior of widows (not name any man but the deceased husband; not remarry), he assumes that they will live. The custom of suttee was strongest in the lower castes.⁶ Akbar, the Mogul emperor, forbade suttee about 1600.⁷ He acted from the Mohammedan standpoint. His ordinance had no effect on the usage. The English put an end to the custom in 1830. This did not affect the native states, where the latest instance reported took place in 1880.⁸ A man who knows India well says that it was no kindness to widows to put a stop to suttee because, if they live on, their existence is so wretched that death would be better. Wilkins ⁹

quotes a Hindoo widow's description of the treatment she received, which included physical abuse and moral torture. She was addressed as if she was to blame for the death of her husband. The head of a widow is shaved, although Hindoo women care very much for their hair. She is allowed but one meal a day and must fast frequently.

¹ Rubruck, *Eastern Parts*, 78. ⁵ V, 157, 161-164.

² KLoher and Peiser, II, 9. ⁶ Jolly, *Stellung der Frauen* ^ 448.

⁸ Holtzmann, *Ind. Sagen*, I, 258. ⁷ *Nineteenth Cent.*, XLV, 769.

⁴ Zimmer, *Alt-ind. Leben*, 328-331. ⁸ Wilkins, *Modern Hinduism* ^ 391.

o *Ibid.*, 365.